# Lutheran Herald

PLYMOUTH Christian YOUTH CENTER

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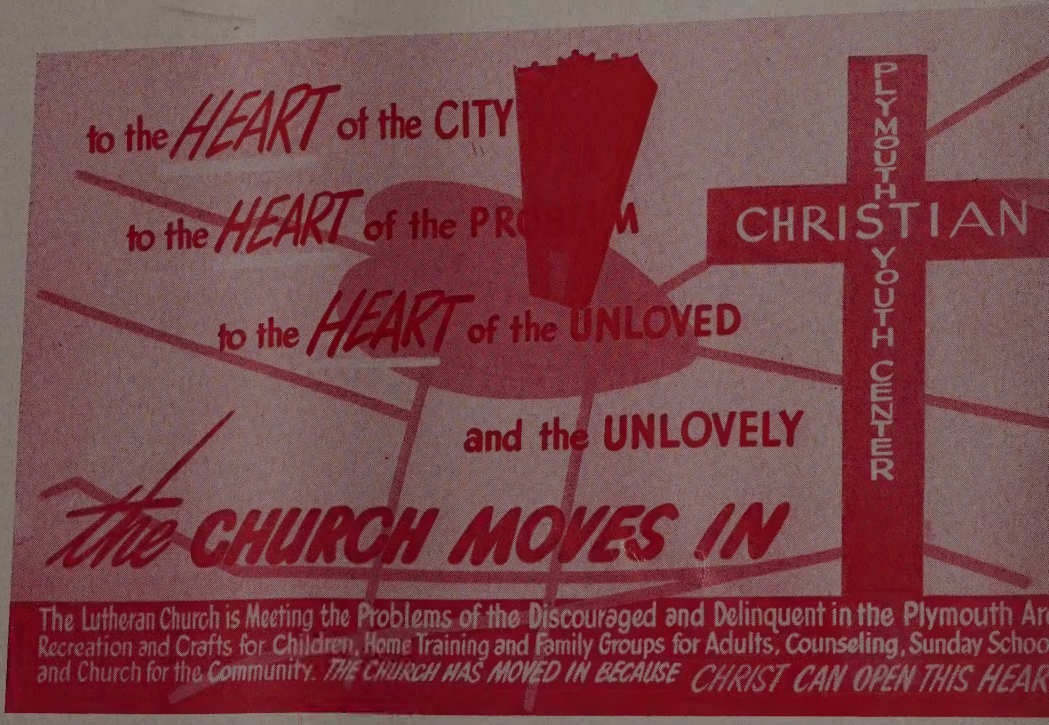
## Charities Issue

1955


to the HEART of the CITY
to the HEART of the PRO M
to the HEART of the UNLOVED
and the UNLOVELY
the CHURCH MOVES IN
PLYMOUTH CHRISTIAN YOUTH CENTER
The Lutheran Church is Meeting the Problems of the Discouraged and Delinquent in the Plymouth Ar
Recreation and Crafts for Children, Home Training and Family Groups for Adults, Counseling, Sunday Schoo
and Church for the Community. THE CHURCH HAS MOVED IN BECAUSE CHRIST CAN OPEN THIS HEAR

OLUME XXXIX MINNEAPOLIS, MINN., JANUARY 11, 1955 NUMBER 2

Luoma Photos

*Lord, make me an instrument of thy peace.*
*Where there is hate, may I bring love;*
*Where offense, may I bring pardon;*
*May I bring union in place of discord;*
*Truth, replacing error;*
*Faith, where once there was doubt;*
*Hope, for despair;*
*Light, where was darkness;*
*Joy to replace sadness.*
*Make me not to so crave to be loved as to lo*
*Help me to learn that in giving I may receiv*
*In forgetting self, I may find life eternal.*

PRAYER OF ST. FRAN

# Plymouth—AWOL

Ham Muus, Dire
Plymouth Youth C
Minneapolis, Minn.

The telling revelation of God in Christ Jesus might be termed God's AWOL—His *Absorbing Witness Of Love*. Before the eyes of all mankind Christ clearly demonstrated God's relentless love. The unmistakable fury of His absorbing compassion permeated every word and deed. His concern for rebel hearts was precisely voiced in the Divine Imperative. The Witness of God challenged and changed the great and small, the high and low, the beautiful and the unlovely.

Despite the moving enthusiasm of Christ's absorbing witness before all men, the corporate and individual expression of His love through the Church to those languishing outside God's fellowship has often been pitifully halting. Lips capable of declaring the Good News of Salvation remained quiet; feet familiar with the narrow path stood motionless; hands that had known Christ's touch refused to reach out for others. And in the crowded, confused, blighted areas of our land the light of His Church has dimmed. Here vigor has yielded to vacuum, enthusiasm to excuse, concern to complacency, discipleship to disillusionment. It was in the cast of such a discouraging mold that Jesus Himself initiated the power of His *absorbing witness of love*.

The burden of the Church remains Christ's burden; its task His task; its anticipation His urgency; its motivation His peculiar love.

At 322 Plymouth Ave. No., Minneapolis, your church is attempting to reach the heart of the problem. this blighted section, heavily populated with a mix of racial and cultural backgrounds, the Plymouth C tian Youth Center stands as an instrument of Chr *absorbing witness of love*. The national pattern of linquency among juveniles and adults finds a pa ular focus in this area. Adverse conditions exist cially, economically, and spiritually. The ministry of at this center is founded in Christ's commands and concern for the young. In a seven-day-a-week progr through religious instruction, athletics and recreat arts and crafts, music and dramatics, visitation and bation counseling, the Plymouth Youth Center is viding for positive growth and development. Sta largely by Seminarians and volunteer personnel fr local colleges and churches, that personal witness God's grace is constantly apparent. Boys and girls all ages, engaged in creative expression, are sharing joy of the Christian life.

The project, a pilot experiment in the expanded gram of our Church, is truly a venture of faith. common confession, prayer, interest and support God's people will insure a full maturity and bless for this endeavor. As every member of Christ's b accepts the challenge and responsibility of each atter to win others for Him, then will be experienced marvel of our great God and the thrill of Christ's *sorbing witness of love* in every soul.

OLUME XXXIX . . . NUMBER 2
Minneapolis, Minn., Jan. 11, 1955

Lutheran Herald

# Constrained by Love

The Editor

is a prodigious affair, the Department of Charities The Evangelical Lutheran Church. Children's Homes Homes for the Aged—work among the deaf and the ind—chaplaincies in hospital and state institutions—a are in welfare societies in many states—constant pre-cupation with studies of human needs—in short, every-ing that concerns the Christian Church in relation to e health and welfare of needy people: that is the field activity of the Department of Charities.

Why all this? The world has been asking that ques-on when it has been confronted with Christian charity long as the Church has existed. The world is asking today. Dr. Edwin Moll states that the late King Ab-llah once asked him, "Why do you do all this for my ople?" He was referring to the physical relief offered the Arabs of Abdullah's kingdom. Dr. Moll gave the ght answer: "Because the love of Christ constrains us."

The people in the Department of Charities who anned this "Charities Issue" asked the editor to write page on "the theology of Charities." A large order, d one might be tempted to question whether such treatise should find a place in a magazine like this. et, what does it mean? Nothing more than an explana-on of the "Why" King Abdullah raised; the "Why" Christian Charities.

he "Why" begins with a Christian experience of love lo not forget that the basic meaning of the word harity" is "love"). I am writing this shortly before hristmas. In increasing crescendo, the message of the rth of our Lord is sounding in our ears. The "Why" Christian Charities must be arned at the manger of Bethle-m: "There is born to you this day the city of David a Savior, who Christ the Lord." "God so loved e world, that He gave His only gotten Son, that whosoever believeth on Him should not perish, but have everlasting life." The beginning of a "theology of Christian Charities" is *a personal experience of God's love in Christ Jesus.* There is not much sense in expecting Christian charity from a person who has not experienced God's love. Begin with that, therefore.

The second part of that "theology" (and there are only two parts) follows it like the moonlight follows the sunlight; and, like it, the second is a reflection of the first. Out of the experience of God's love must flow *an expression of that love.* "We love, because He first loved us." That love flows first, certainly, toward God. It expresses itself in worship and adoration, in constantly receiving and understanding more of His love, in blessed communion with Him, in gradually losing oneself in Him.

Yet, that is not enough. An expression of our love to God *must* flow to others. Thus we say, as did Dr. Moll: "We do this because we are constrained by love; we cannot do otherwise. Wherever a human being needs love, care, comfort, help of whatever kind, there we go. We could not do otherwise; even if we could, we would not. God's love constrains us."

It is strange how that concept has come to girdle the globe. Who taught the State an enlightened program of welfare, with all that that word has come to imply? The Church, of course. The enlightened attitude of much of the world today toward human need and suffering, is owed to the lessons of love which the world has learned from Christians, from the Church.

Will the time ever come when the Church can abdicate its program of Charities to the State? Not if our understanding of the "theology of Charities" is correct. The wonder of God's love to sinful human beings is new every day. So long as men experience that love, the constraint will remain. They *must* love because they have been so deeply loved. If one field is adequately cared for, two others appear. Constrained by Love—that is the Theology of Christian Charity.

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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# The Art of Noticing

Arndt L. Halvors
Pastor, University Lutheran Church of Ho
Minneapolis, Minnes

The art of noticing is one of life's rarest virtues. We can usually see the obvious, but to "notice" is to see behind the obvious. To "notice" is to detect the suppressed fear, the hidden motive, the unexpressed need.

The Christian is called to master this art of noticing. He is expected to supply the quality of sensitivity to life. Upon him falls the burden of detecting the unshed tear, the unexpressed longings, the broken heart, and of offering aid before it is requested.

As Christians, we follow in the steps of Him who noticed that the people were distracted—"like sheep without a shepherd." We follow in the steps of Him who saw the challenge of human need, and described it as "fields white unto the harvest." We follow Him who noticed that Peter's mother-in-law lay sick of a fever, who observed the rebellion in men's hearts, who noticed that someone had touched the hem of His garment.

He came to bear our sins and to heal our wounds, not by words of advice or by setting up comfortable office hours, but by mingling with the sinful and the wounded. He came to offer Himself to all who are weak and burdened.

We, as Christians, are to follow in His steps. To us He imparts this same gift—the art of noticing. We are extensions of Him. Human misery is alleviated as we are able to detect it, to bring some of His grace to bear upon it, and to lead the miserable to Him.

Since this is a gift, we must treasure it highly. We must treat it as a gift, that is, something from God. No imitation will suffice. If it is lost, it cannot be reproduced. Something uniquely God-like is inherent in the art of noticing, something that far surpasses ordinary human goodness. There is a redemptive quality in the willingness to suffer for others which is distinctly God-like. There is a diagnostic ability which is definitely from the Holy Spirit and not to be disdained.

To keep this gift we must guard against callousness. Sensitivity is given to the person who surrenders to Jesus Christ. It is implanted in the heart which is warmed by God's love, and it is preserved in the life which warms itself daily in the fire of God's compassion. "We love because He first loved us."

As we let Him love us, we are rescued from self-concern. We are saved from thinking that love for our own is any kind of goodness of which to boast. We are taken completely out of the usual orbit of life which centers around "me, myself and mine." The result is that our personalities are released from the bondage of serving self, and with the release the hidden, dammed-up springs of the soul are set free. Refreshing spiritual vigor then flows through us, helping us things we were formerly blind to, giving us a willi ness to be of service we had never before known. are able to "notice"!

So, surrender to Him who has already noticed y true condition, by letting Him see and pass judgm upon the little secrets of your heart which you are desperately struggling to keep from others, and m especially from yourself.

Since this spiritual gift is also an art, meaning a hig ly developed skill, spiritual sensitivity must be practic We must put the *gift* of noticing to work so it becon the art of noticing. This requires effort—persiste painstaking effort. Constantly we must practice putti ourselves second, others first, so that the art of notici becomes a spontaneous, uncalculated response to needs of others. In our family circles, at work, on street, we have constant opportunities to develop t into an art. It is nothing academic, which comes fr "book-learning"—this beautiful feeling for the needs others. It is the crowning virtue of the Christian l

It is indeed an art—to notice without being nosy, notice without judging, to notice without being san monious or "preachy," to seek to help without be offensive and in the way. It is an art, seen best mother love, tenderly anticipating the baby's needs.

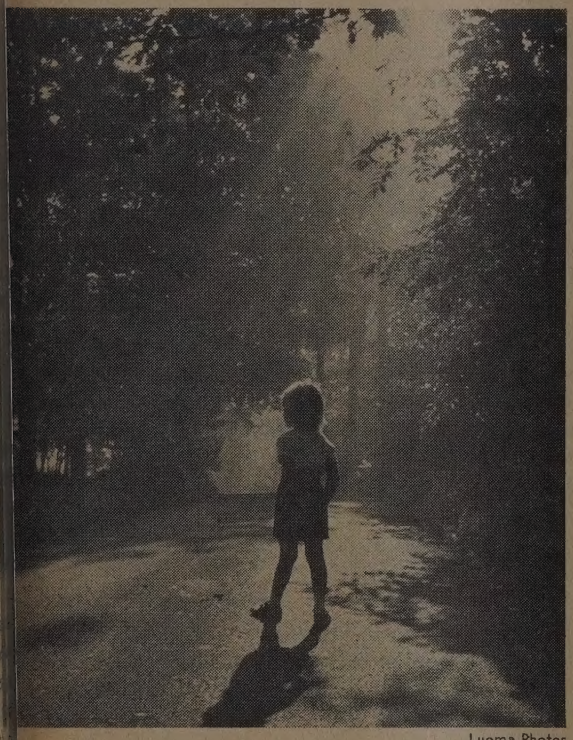
It must not become a lost art, as can so easily happ in our confused, noisy, complicated generation. It be lost in our naive faith in the power of organizati It is easy to support charities with our money, yet ne practice charity in daily life. It is easy to refer peo to charitable agencies, yet never take the needy i our own hearts. "If you give gifts, people take th and eat them like apples," says Whitman. "When I g I give of myself."

This does not mean that we should quit giving gifts to charities and try to run little one-man charita institutions of our own. Not at all. On the contra he who notices will give more, and he will give it m willingly, because he sees the heart-rending need m vividly.

In the long run, even the organized charities of day are only as vigorous as the lives of individual Ch tians. Keep alive, therefore, the art of noticing. Be terested in social legislation, by all means. The m profound meaning of government is to work for welfare of people. Be interested in all the charita work of your Church. But above all, notice *people.*

The art of noticing is the moral and spiritual fo which gives a warm heart to society. Somebody noti

he widows of the Greek Christians—and so it became
a concern of the Church. Someone noticed the economic
plight of the Christians in Jerusalem—and so Paul made
t a matter of concern for the entire Church. Someone
noticed the orphans in Germany—and so orphanages
were established. Someone noticed the exploitation of
children in England—and so child-labor laws were en-
acted. Someone noticed the slaves—and so slavery was
bolished. Someone noticed crippled children—and so
ociety became involved. Somebody ought to notice the
vils of the liquor traffic, gambling. Somebody ought to



Luoma Photos

**art of noticing people . . . of seeing things to which we were merly blind.**

tice the prisons, the thousands in our hospitals, the
meless and pre-delinquent children. Only then are
y reached.

tender heart, an interested concern, is still the most
tent force for good. Legislation cannot create love,
t it may express it. Institutions cannot solve problems,
t they can give evidence of concern. Only *people* can
e, only *people* can heal—people who have been loved
l healed by the Savior and who seek to express this
e to others.

n spite of all our advances in social skills, the number
miserable people increases daily. They can only be
ped by neighborly, loving Christian people, who have
de use of the art of noticing.

Luoma Photos

**The hand of Him who noticed that people were distracted . . . who saw the challenge of human need . . . imparts to us this same gift.**

There is something more. Preserving the art of noticing is imperative if we would preserve our own spiritual well-being. It is dangerous to have no crosses to carry, to have only our own well-being to worry about. "True religion," says James, is "keeping one's self unspotted from the world, *and* noticing the widows and the orphans in their affliction." Sterile morality is not religion. Morality, becoming the tool of love, is God's way among men.

For our own sakes, then, we must be sensitive to the needs of others. Where the concern of the heart is more for others than for self, the burdens of life become strangely light. We have seen how parents who are concerned about their children are lifted above the fatiguing cycle of self-concern. A concerned Christian is lifted strangely out of the whirlpool of himself, and in living for others receives spiritual strength. God gives us as much grace as we are willing to try things for Him.

How far should we go in this matter? We need never worry about giving too much, for the more we lose ourselves in others, the stronger we become. Who can approximate the Lord Jesus Christ who gave Himself? We are to follow Him.

*Lord Jesus, help us to develop and use the art of noticing. Amen.*

# Wanted—Samaritans

Orwoll Anderson
Intern, Department of Charities
Minneapolis, Minnesota

The picture of the beaten man lying helpless beside the road was left by Christ as an eternal example of those who need help. The priest and the Levite are a composite picture of those who hear society's cry for help and pass by on the other side. The good Samaritan is a living witness to the spirit of Christ in everyday human action.

Ronnie is a representative, composite juvenile delinquent. No better, nor much worse, than most. Probably a little more active, more aggressive, more aggravating than some. Been in a lot of trouble; no one seems to care—the priests and the Levites pass by on the other side.

Jails, courts, police, probation officers are all familiar to Ronnie—for the priests and the Levites have passed by on the other side.

Hasn't been baptized; never even been in a church; thinks Jesus Christ is an exclamation—because the priests and the Levites passed by on the other side.

Just fifteen years old, smokes all the time, drinks when he can—and the priests and the Levites pass by on the other side.

He's in a state correctional institution now; living off the taxpayer; growing bitter and resentful; vowing to "get even" when he gets out—and the priests and the Levites are still passing by on the other side.

Experience teaches that Ronnie will grow up to be a criminal; that one court will lead to another; that one jail will lead to another; that he will forever be an enemy of the people—if the priests and the Levites continue to pass by on the other side.

But will the priests and the Levites continue to ignore the problem? Must the Church of Christ busy itself with other things while thousands of our children are lost?

The answer lies with us. For in this parable we are the priests and the Levites. The Christian Church has turned a strangely deaf ear to the cries of our children in trouble. We, like the priests and the Levites of the New Testament parable, are passing by on the other side.

What a pity! For there is great need for an army of Samaritans stopping to aid the helpless by the roadside.

What a pity! Help so close at hand, yet so far away. So easy to do, yet undone.

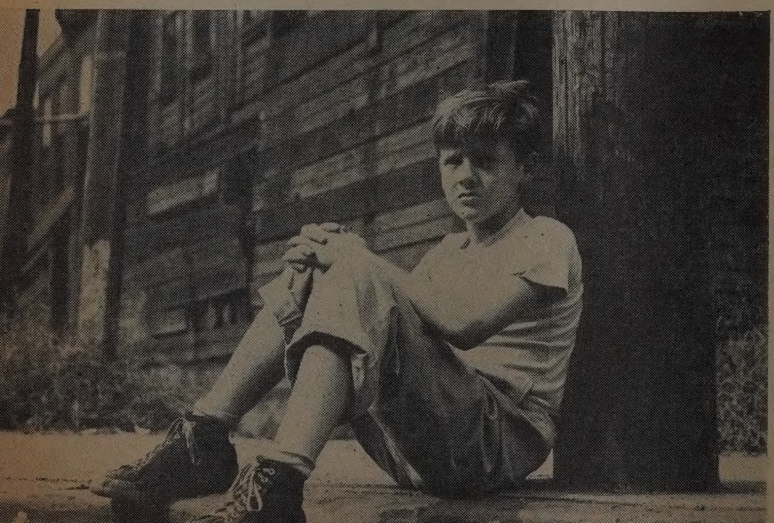
It's the little things in life that count. What we take for granted, what is commonplace in our homes—joy, obedience, love, loyalty, respect, reverence, Christian fellowship—these are painfully lacking in the lives of so many of our youngsters in trouble. Often their homes have neither the will nor ability to provide these basic values of life—these basic values without which life has little meaning or purpose.

If we cannot take a delinquent into our home and provide him with the personal values which his life has denied him; if we cannot devote our lives to working with those less fortunate; then let us devote some time and effort toward the little things.

Let us ask ourselves with Secretary Oveta Culp Hobby:

"What are we doing, in simple, little everyday ways to each other and to the children we touch, to build in *them:*

A feeling of trust in themselves and in others;
A recognition of their worth as a person;
A respect for their own rights and the rights of others;
A courage to attempt and a pride in achievement;
A curiosity for new knowledge; and
A capacity to care and to share?



"These are the values that give life meaning. . . . These are riches denied to so many of the boys and girls who get into trouble with the law."

Work, don't shrug; help, don't shun. Take an active interest in other children in trouble. It can be fun; it will be rewarding. These aren't bad kids. They need us; but even more we need them.

RONNIE . . . no better, nor much worse than most.

H. Armstrong Roberts Photo

# Pastoral Clinical Training

John M. Mason
Assistant Executive Secretary
Department of Charities

Open doors, new opportunities, progress, in the field of Lutheran Chaplaincy service, tell in brief the story of this phase of the work of the Department of Charities. For a number of years there have been voices raised in behalf of clinically trained pastors to be used in specialized services, general hospital work, and visitation of penal institutions, mental hospitals and sanitariums.

Good and effective work has been done in this field by consecrated pastors down through many years, for which we are very thankful. Our new emphasis on clinically trained men is simply an extension of that work. As an aftermath of two world wars and an unofficial war, and as an outgrowth of a continuous cold war of nerves with all of the attendant ramifications in a complex social and economic life, the country is experiencing a rapid rise in the number of patients in all types of institutions. The population of our prisons is growing steadily, the juvenile courts are jammed, nervous disorders and breakdowns among all ages are rapidly on the increase. Our modern life is geared to a tension point that makes living normally a difficult proposition. For these reasons the Board of Charities of the ELC has encouraged the development of a Pastoral Clinical Training program in co-operation with the Lutheran Welfare Society of Minnesota and Luther Theological Seminary.

The objectives of the three-month course that has been presented now for three years are at least two-fold. We would like to give interested pastors a training that will help them to be more effective in their regular parish ministry in the field of pastoral counselling with the disturbed, the troubled, the sorrowing, and the anxious souls of the parish. We would like also to interest men in taking specialized training over a longer period to qualify for chaplaincy positions on the staff of state and federal institutions for the mentally ill, the prisons and sanitariums. In this area we would also seek to have some pastors attain to a supervisory status in order that they in turn may be used to give clinical training to others.

You, perhaps are asking at this point, "Just what is Clinical Pastoral Training?" Briefly, it is a course of study in which the pastor is brought to a better understanding of the psychological make-up and functions of man in the light of sound Biblical teachings and the best of psychological concepts. It is also a course in which the pastor does visitation of persons who are sick, in prison, in mental institutions and sanitariums, under the guidance of a qualified supervisor. The case studies are carefully examined by the instructors and discussed objectively by the class so that the pastor may receive the best possible help in becoming a more effective visitor and counsellor. Included in the course is a period of four weeks of living within a mental hospital where the pastor hears discussions and lectures by the hospital staff, observes practices, and participates in a limited way in ministering to patients.

RNS Photo

Clinical Pastoral Training has been a live subject for discussion and study among many groups in our land for a number of years. Definite standards for training have been set up in an effort to insure proper training and a consistent program. Two groups outside the Lutheran church which have pioneered in this field are *The Council of Clinical Training* and *The Institute for Pastoral Care*. In addition to these we have the Lutheran Advisory Council for Clinical Training that has recently been organized. We would encourage men who may be interested to inquire at the Charities office of the ELC for further information in regard to this program.

It is a step forward in our endeavors to serve our Lord more capably and to help our people meet the needs of life through the Gospel message which is God's power unto salvation for all who will believe.

# Be Not Weary in Well Doing

Magnus A. Dahlen
Executive Secretary
Department of Charities

To become weary in well doing would be sad! Especially in a time like this when compassion is the need of the hour—compassion with the spirit of Him who went about doing good.

The sad fact is that the highways of life are literally strewn with those who are totally inadequate to face the stresses of the day. Worry, want, and woe press down upon so many. There are those whose spirit is sick. These are those who have wasted their lives, many of them people beyond the reach of a local parish.

Through its various agencies, institutions, chaplains, deaconesses, and other individual workers the Department of Charities is seeking to give to those who need and seek Him "The Lift That Lingers," so essential in this age—in every age.

Here is where the ministry of mercy comes in.

## LUTHERAN RESETTLEMENT SERVICE

We have the dispossessed! Two hundred and nine thousand are now looking to America—hoping that the machinery of the Refugee Act of August, 1953, may get under way more speedily.

We look to the Lutheran Resettlement Service to take over and render leadership. Dr. Cordelia Cox served as head of the recent Displaced Persons' program. Now she has been recalled to supervise a program jointly sponsored by the Division of Welfare of the National Lutheran Council, and the Lutheran Church—Missouri Synod.

This program calls for co-ordination and implementation which requires attention on the state and regional levels, as well. The housing and job assurances will never come about until you and I individually seek them out and pledge ourselves as sponsors. In what better way can we prove our appreciation of the fact that, as immigrants one or two generations back, our forebears were looking westward too for the hope and the opportunity which was their right to attain and enjoy?

The year 1955 is the year when we shall have the opportunity to prove our compassion. The mandate is also for us: "Be not weary in well doing."

## DIVISION OF WELFARE, N.L.C.

The Division of Welfare of the National Lutheran Council is about to begin rendering to the Boards of Charities or Social Missions of the various bodies a significant consultative service. Since the retirement of Dr. C. E. Krumbholz as executive director, Dr. Otto Dagefoerde has been the acting director, pending the arrival of the new executive director, Dr. Henry Whiting, who now has terminated his assignment with the Lutheran World Service with headquarters at Geneva, Switzerland.

During this interim period, the role of the Division of Welfare was reviewed. It will seek to counsel with and co-ordinate for the various bodies of the National Lutheran Council concerning new fields of service and come with its recommendations to the Board of Charities and similar boards of the other synods.

## INTER-SYNODICAL LUTHERAN WELFARE SOCIETIES

As a Department of Charities we have relation with sixteen welfare agencies in various states or metropolitan areas. As the local constituency either in a community or state recognizes the need and is ready to support the service, we as a Church encourage the establishment of these agencies. Their functions vary depending upon the support and the available trained personnel. They will render casework services to unmarried mothers they will implement the adoption and foster home program; they will give casework services to our child care institutions; they will co-ordinate the chaplaincy services in the areas served. A number of Lutheran Welfare Societies also have functioning chaplains on their staffs.

At the state level we look to our Lutheran Welfare agencies to be concerned in the area of social legislation especially as it pertains to the rights of mothers and the adoption of children. These agencies need the continued and increased support of our congregations. In addition our congregations must more and more be a resource for foster homes for youngsters who need that priceless thing called "fathering" and "mothering" when their own homes have failed to supply this, their rightful heritage.

## SERVICE TO DEAF AND BLIND

The Ephphatha Mission, which serves the deaf and the blind, is unique in its ministries. It is located at Faribault, Minnesota, and serves those who are in attendance at the State Schools for the Deaf and Blind in that city. The Rev. Ingvold Thvedt is in charge of the Faribault assignment. The Rev. Stewart Dale is serving a congregation of deaf people in Minneapolis and is in charge of extension services.

## THANKS AND FAREWELL!

It is most fitting and appropriate that this special Charities Issue of LUTHERAN HERALD shall take from the 19

Annual Report of The Evangelical Lutheran Church and share with our readers the following:

"As you take leave of your official positions, we know that it does not mean that we shall in any degree forget the struggles and the spirited zeal and devotion with which you have championed the case of the lowly, the disinherited, and the deprived.

"May the grace of God abide, may He bless and sustain you as you continue in second-mile service of love.

"The Department of Charities recognizes your full contributions to the total Church, and in particular to you:

*"Dr. Clarence E. Krumbholz,* fifteen years executive secretary of the Division of Welfare, as you have pioneered in this office for the National Lutheran Council bodies.

"The dedicated counsel which you have shared with national Boards of Charities and Boards of Social Missions and Social Action; the high standards that you have encouraged agencies and institutions in the Lutheran health and welfare field to set and maintain for themselves; all this has been a great contribution on your part during the years.

*"Dr. T. F. Gullixson,* your vision and determination to include in this day's training of servants in the church, particularly at Luther Theological Seminary, courses in Clinical Training with field work under supervision. We pause to recognize this significant contribution, as we need workers with deeper insights, and as we deal with the mentally ill and with the juvenile and adult offender of our time.

"We pause to record and take cognizance of the fact of your dedicated contributions as a member of the President's Commission on Immigration and Naturalization; your chairmanship of the Minnesota Commission on Resettlement of Displaced Persons, National Lutheran Council, so that others may have the opportunity to emigrate and dwell among us in the privileges with which we have been blessed.

*"Dr. Martin Anderson,* as a young pastor with courage and conviction you fought the cause of temperance in an intemperate age, and you fought in a manner which should be told to the churches and to the nation. (As you in your ministry gave significant leadership in literally driving the saloons out of Moorhead during your ministry there.)

"We recognize your concern for the institutions and agencies of mercy, particularly as you have, during these last several years, had direct contact with so many in the greater Chicago area.

"Your constant anxiety that there be a revitalized embrace of the cause of the consecrated diaconate in the church, should be the concern of us all.

*"Dr. J. A. Aasgaard,* we thank you for the inspiration that you have been at all times, reminding us that what we do for 'the sick, the sad, the sorrowing, the poor, the infirm, and the imprisoned' we have done it unto Him.

"We note the insights which you brought to the Department of Charities as you served as its executive secretary during the period 1933-46, and your continuing interest in every phase of its work.

"We acknowledge the labors of love and sacrifice which you performed, among your many other duties, when you served as President of American Relief for Norway, 1940-48, when in the land of the Midnight Sun so many were disinherited and driven from hearth and home.

"These things are recorded that the people of our time may be reminded that we have men of this spirit walking among us, and to bring to the attention of future historians that they may note that here is subject for research and elaboration for the permanent archives of the church and nation.

"May God raise up in our time and in every age others who will carry on and follow in their train."

## "THE GREATEST OF THESE"

**The Department of Charities of The Evangelical Lutheran Church has produced a new sound film in color, "The Greatest of These." It portrays vividly the work of our Church in the field of Charities, bringing to those who view it a true picture of the broad scope of this important Kingdom work.**

**It is the desire of the Board of Charities to help our people understand the significance of the Charities program. We want them also to see how they, as members of the Church, are having a positive part in doing those things which belong to the command of our Lord Jesus Christ to us: to feed the sheep and the lambs, to comfort the sorrowing, to minister to the distressed and lonely, and to preach the Good News to the poor.**

**Premiere showings have been run in many areas, and the film is now available for general distribution. This 30-minute film is suitable for all age groups and is especially recommended for large congregational groups such as family nights. It is available at $10.00 per showing, from ELC Films, 57 South Fourth Street, Minneapolis 1, Minnesota.**

Today I interviewed a refugee and his family who said: "God has been good to us." Yet, the Russians had sentenced the husband to execution together with eleven other waterway guards. By a miracle of God, Mr. R. regained consciousness and was able to crawl away in stark nakedness in the cold January, 1945. The enemy had beaten the men brutally and stripped them of their clothes before the execution.

"I will work anywhere," says this young father. His pastor's repor gives a superior rating. He is industrious, imaginative, and speak English.

# *Bitte, Meine Familie!*

**Fernanda Urberg Malmin**

During this same time Mrs. R. was fleeing to freedom with her four-month-old baby. Husband and wife did not know about each other's fate. Again by a miracle of God this family was later reunited. Today this devout Christian family comes to us asking us to help get an assurance for them. They are a brave, hard-working family.

One question often asked of a refugee is, "Why do you want to go to America?" The usual reply is, "I want to be able to keep my family together. We want to have some family life again."

Basically, the family unit is important, and anything that can be done to keep family solidarity is worth doing.

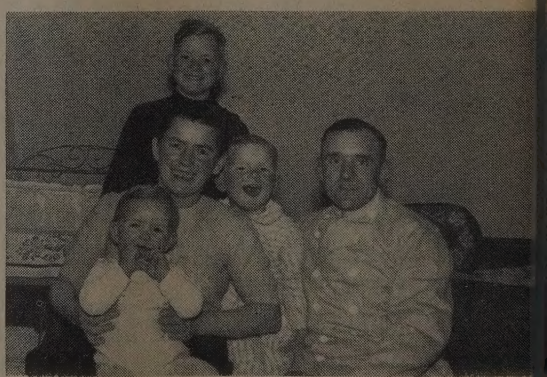
This article is being written in Germany during the Advent season. In Germany, the Advent season is important. In fact, it is of importance both to the Church and to the home. The children get shining eyes over the Advent cakes and cookies, and especially over the Advent calendar. Every night they open one of the little doors on the calendar, and hidden behind them they find Scripture verses, religious pictures, pictures of toys, dolls, animals—of all the desired things which the Christ Child may or may not bring to them on Christmas Eve under the Christmas tree. The anticipation rises so that by December 24, when the picture of the Christ Child is discovered, there is a climax of joy in the new-born Christ.

There is also the Advent wreath, with the lighting of one more candle each Sunday and the singing of the Advent hymns as the family sits around the star-crested wreath.

Advent is a season for the family. It is a season when the shops carry food and decorations which help the family turn its thoughts to the Holy Family. But, many a refugee family has been split up, or separated temporarily. Sometimes the entire family can never again be completely reunited because of the conditions brought on by war. Other families found the years of separation so hard that they cannot bear to be separated again.

The Lutheran World Federation aims to place *families* and to help hold *families* together by helping them migrate when that seems best for them. These families

This closely-knit family pledges its best to its future sponsor and to the United States. The son speaks English and wants to become an electrician.



These bright-eyed children can look forward to an opportunity for development physically, intellectually, and spiritually if someone in the United States will sponsor the family.

cannot come to the U. S. without assurances. So, the first thing the Church in the U. S. can do is to provide assurances for the refugee families. It is strange how secure we come to feel when we have the Word of God always before us. In the Eastern Zone of Germany today there are those who are suffering because of their faith; there are those who, though risking arrest, are still going forward in Christ—preaching, teaching, working with the youth that they may know the Truth. In those people we see a zeal and fervor equal to that of the Reformation. Some of the refugee families have had to flee from the Eastern Zone.

Let us work while it is yet day" takes on new meaning when one sits in a church service where one knows that a visitor from an anti-Christian government is also there to check on the pastor. Under such circumstances the pastor knows better that "to live is Christ." And, one feels that spirit as one worships.

But what about us? What will we do for the refugee families when they come to us? These families may do one of two things: either remain so solidly together that they are not integrated into the community; or, the husband may go his way to work, and the wife her way, and so the family solidarity may be lost.

My prayer is that each church member will feel personally responsible to aid, to guide, to comfort, to encourage, and to help when need be, that these refugee families may develop into good, Christian citizens. The refugee knows that going to a new land is a great undertaking. He has fears, and he wonders what the future holds for him. What that future is will depend to a large extent on what each individual congregation member does in this great mission venture.

A rural family placed in the "diaspora," far from a church. Yet, the oldest daughter wants only one thing in life—to give herself to full-time Christian service. She should have the opportunity to go to one of our church schools.

It is not strange the head of a refugee family says, "Bitte, meine Familie" (please, my family).

# The Golden Years

**A. S. Bragstad**
Superintendent, Skaalen Sunset Home
Stoughton, Wisconsin

From its early history, our Church has been mindful of the needs of its older members and step by step has kept pace in meeting their needs.

We have heard it said that the older years are the "golden years" of life. As we look about us, we realize that for many folks their sunset years are not "golden" with comfort, with beauty, and with peace of mind. They are troubled because they have no place of their own where they can feel free. They worry and are unhappy. Physical ills beset them. They have the feeling that they are in the way, or are left out, rejected by those who are younger. Many are alone in the world. These folks are bewildered and the world seems like a cold, cruel one.

All humans have common needs. We have the need to live with those who love and care for us; to have a sense of personal worth; and to be useful to others. We who have the love of Christ in our hearts have sensed these needs when we set up our homes for the aged residents, and we thank God that our Church has had the vision and foresight to plan and expand the work of caring for them.

In the past several years much has been accomplished for the physical, spiritual, and mental comfort of the aged. A number of new homes have been built with many fine improvements over the old institutional type. That which would provide more comfort and convenience and which would produce and contribute most to the enjoyment of living for the resident was the thought foremost in the minds of those who planned and built. Now the Homes contain cozy bedrooms for one or two; sun-rooms and living rooms; elevators; a well appointed chapel; and attractive furnishings throughout.

The "one thing needful" is also present in abundance. The character of the Home is Christian where the "Bread of Life" is dispensed daily. Prayers, devotions, Sunday and midweek worship services, visiting pastors and laymen, and group singing help to enrich the sunset days with a fuller and closer walk with God. Many of our Homes have a resident chaplain who contributes much to the spiritual comfort of the residents. He visits and talks and is available to any one who wishes to see him. He makes it a daily point to see the ones who are confined to their rooms. His ministry often extends into the local community where he visits the aged folks

living in private nursing homes or confined to the local hospital.

Many of our Homes have a section set aside as the infirmary. This is a "must" in any Home designed to care for older folks. Most of those admitted into a Home are ambulatory and able to care for themselves, but it is only a matter of limited time until 20 to 25% of them will require constant nursing care. Every new home that is planned should make provision for the nursing care of the chronically ill within the home, and should also include facilities for physical therapy and rehabilitation.

We should also be sympathetic with those who suffer from senility causing mental confusion. It is tragic indeed when many old folks who become forgetful and somewhat mentally confused are so often committed to mental institutions when, by providing proper facilities in connection with our infirmaries, they could be cared for in the Home. Unless older persons have deteriorated to the point where they have to be restrained, many of them can live in our Homes with some supervision and a lot of kindly care. Most of them do not forget their earlier religious training. Their faith is still a meaningful thing to them. They can still enjoy and benefit from sharing in the religious services within the Home and the association with Christian people.

. . . The older years are the "golden years" of life. . . .

When we hear one of our resident say, "How wonderful it is that we can go to services every Sunday," o "What a fine message we had a devotions this evening," or "I have never enjoyed life more than I have since I came to the Home," then we feel that this ministry is bearing fruit and that we are contributing much to the physical, spiritual, and mental well-being of the individual aged resident.

Our Lutheran Church is outstanding in the field of serving our aged in our well-built Homes. However our Homes cannot accommodate the increased number of aged. Another type of care is being installed by some of our Lutheran agencies whereby the services of the Home can be extended into the privacy of one's own home, if so conveniently situated. Or they may be placed into a private boarding home which offers family life. When the individual aged resident needs nursing care, the Home will accept him into their infirmary. This can become an integral part of our service in meeting the greater needs that lie ahead.

Let us thank God for the privilege of being of service to these members of the family we call our Church. Let us be reminded of the love of God which makes every one precious in His sight.

"So faith, hope, love abide, these three; but the greatest of these is love" (I Cor. 13:13 RSV).

The universal human need to live with those who love and care for us; to have a sense of personal worth; and to be useful to others is well provided for in our homes.

# Our Changing Children's Homes

Willard Rasmussen
Superintendent, Lake Park-Wild Rice Children's Home
Fergus Falls, Minnesota

Child Care philosophy has changed and is changing in the children's homes of The Evangelical Lutheran Church. Changes have been brought about by the pressures of our economy, by advances in our knowledge about the needs of the child, and by sheer necessity arising out of our feelings about those children who are in need. There are many more reasons, but let us concentrate on these three for the purposes of this article.

A few decades ago our Church operated a number of large orphanages. Generally located in rural settings, catering to the homeless and the orphaned, these institutions were adequate in that day. They provided food, shelter, clothing, leisure time activity, and religious training and fellowship. That was all the child needed, and our homes provided it in abundance.

But we have a changing society. What is adequate one year is obsolete the next. The children present a different type of problem today. Most of the children we care for now have been deeply hurt emotionally; they are very disturbed in some way, and they have problems of behavior and adjustment that very few children had twenty years ago. Children do change, and the philosophy and techniques of child care must change with them.

Recognizing this, our large, institution-type buildings have been replaced by small, homey cottages. Our staffs have become larger and better trained. Our techniques of child care have become more personalized. Our entire program is constantly being revised to meet the changing needs.

It has been said that the most important part of helping a child in an institution is the daily group living situation as in a normal home. To achieve the ideal daily group living situation the buildings are important. We need homes that are functional and attractive: bedrooms that are not too large, but cozy and comfortable, with closets and drawers for clothing and other personal things; kitchens and dining rooms not like army mess halls, but again to meet the needs of a small group —perhaps a little like we remember our own kitchens at home, friendly, fragrant with fresh bread, potent with good things to eat; a comfortable lounge where the children might lie on the carpet and read the Sunday paper or study together for confirmation classes; a shop to fix the bicycle or make that Yule log.

Important as the physical plant is however, it is the staff that makes or breaks a home. We need mature persons who are warm, friendly Christians, able to help young people because they understand them. Unlike Topsy they have not "just growed," but are alert, intelligent people who have carefully prepared themselves to help others.

We need persons who have learned that children are not just small adults, with the same emotions and capacities as adults. For they really do not think like adults, and yet their thinking and feelings are strong and very real. Our own development is such that few of us remember the loneliness and dependence which we often experienced as children, because we had understanding parents. The mere presence of strong, secure, adjusted adults is important to children to dispel their feelings of insecurity and anxiety.

important aspect of the physical plant is provision for constructive leisure-time activity; . . . the shop to make model airplanes, or fix the bicycle, or to make a Yule log to sell for extra spending money.

The staff is more important than the building. Here a social worker interviews a boy. We need mature persons who are warm, friendly, and able to help young people because they understand them.

My first day at the Lake Park-Wild Rice Children's Home I was faced with such feeling. The boys would sidle up to me and in different ways say, "I 'spose you're going to change everything around here," but all with the same distrust and fear that their security would be tampered with. I assured them that no changes would be made without their understanding and participation. To test this statement, the boys did things that necessitated the application of one of the few rules. They were comfortable only when they saw their act treated as it was in the past, with each boy, of course, getting the individual treatment that he demanded.

As a service of the ELC our homes have something special to offer. For at the very core of the program is the Gospel of Jesus Christ. Through consecrated workers and close relationship with our pastors, we are able to interpret the meaning of God's Word in the individual life. A Christian atmosphere, nourished by grace at meals, a simple devotional period daily, prayers at bed time, and daily fellowship with confessing, practicing Christian adults, cultivates moral strengths that are lasting.

It is a Christian, Lutheran belief that the children's home and the family relationships that exist there should exemplify the teachings of Jesus Christ, each member loving the other and the parents giving leadership and guidance. Because so many deprived, neglected, and homeless children need homes of this type, our Church continues to build and operate these homes. We feel that we can offer the child substitute, but similar, family experiences through group life that will strengthen and support him and permit him to reach maturity a well adjusted, contributing citizen of God's world.

# Camp Knutson

Lavinia Anderson
Resident Head, Homme Cottage
Eau Claire, Wis.

It would be fun to visit Camp Knutson in the winter—the trees standing speechless and unconcerned—a few dry leaves, lonesome and aimless, rustling about, telling tales of last summer's activity—a blanket of white, silent snow tenderly storing away the gladness of Camp Knutson's many children, holding it preciously until more is released from the hearts of happy children next summer.

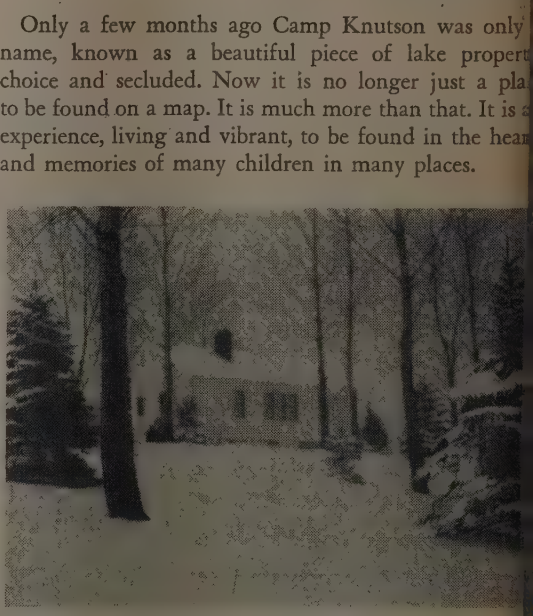
But these are only adult thoughts, aware of changes, intent on plans for the future.

The important thoughts are those of the children. How do they remember Camp Knutson?

In their memories there have been no changes. The birds are still singing, the waves are still lapping, the dining hall still rings with laughter, the whole Camp still *lives* with Christian fellowship.

But while children live in memories of the past and activities of the present, their futures are molded by these childhood years. A productive life grows out of a full, wholesome youth, and Camp Knutson, located in a place where God's voice sounds a little clearer, and where people seem a little kinder, helps provide that rich experience for our children which fathers an abundant adult life.

Only a few months ago Camp Knutson was only a name, known as a beautiful piece of lake property choice and secluded. Now it is no longer just a place to be found on a map. It is much more than that. It is an experience, living and vibrant, to be found in the hearts and memories of many children in many places.



Camp Knutson in the winter . . . trees standing speechless and unconcerned . . . a blanket of snow tenderly storing away the gladness of Camp Knutson's many children.

# The Church and Charities

F. O. M. Westby
Associate Professor
Augustana College, Sioux Falls, South Dakota

It is, of course, abundantly clear in the Word of God that the Christian is to "do justly, to love kindness, and to walk humbly" with his God. In the final judgment God will look for evidences of faith in terms of spontaneous response to human need (Matt. 25:31ff).

What is not so clear is whether any organized program of charities, no matter how limited, is a proper function of the Church, particularly in a day when the social services have developed as they have. Here and there in our synod both pastors and lay people as well as professional personnel quite frequently raise such questions as these:

(1) If the Church's program is to be built around the preaching of the Word and the administration of the Sacraments, to what extent is a program of charities really proper to that program?

(2) Even though the Church offers an organized program of social services, can we meet the growing expenditures required to do a competent job in increasingly specialized fields?

(3) Doesn't our synod's program simply duplicate what communities or states are already doing for people?

(4) Would not a ministry of mercy through chaplains or other personnel on the staff or otherwise related to the program of public agencies be just as good as a system of our own agencies?

(5) In what ways are the social services of our agencies or homes to be distinguished from the services given by a public welfare agency?

These questions reflect some uncertainty as to the "why" of a charities program developed and sustained at the synodical level; they represent, I believe, a sincere inquiry into the basis of the Church's program of charities. It is in the same spirit of "self-examination" that the following assertions are briefly developed within the limits of this article, with the hope that in thus re-thinking the why," an even more firm conviction about and zealous interest in our charities program will emerge.

(1) *Through charities the Church makes manifest the power of the Gospel to bring "release to the captives."* We need not "spiritualize" this latter phrase to make real the power of the Gospel. Whenever a Christian counsellor or chaplain helps bring an alcoholic through to an experience of the absolution of guilt, or a dedicated social worker provides a conflict-ridden child with his first concrete experience of the love of Christ, the release of a captive is certainly accomplished. But if the Church fails to support a staff of professionally trained and experienced Christian social workers, counsellors, and chaplains, such people are abandoned to agencies with a predominantly secular orientation.

(2) *Through charities the Church enters and lives in the world.* To be involved in a charities program that rescues people from the Enemy and the consequences of sin is to be constantly reminded of the all-pervading presence of evil. That the sins of the fathers are visited upon the children even to the third and fourth generation is to be seen frequently and concretely in the person of a child of illegitimate parents or a deeply disturbed adolescent. The Church that abandons its charities program also abandons the world and loses its consciousness of the stark reality of sin and the depth of man's depravity.

(3) *Through charities the Church bears the burden of those who need her most.* Perhaps the physical needs of men for food, shelter, and clothing can be met by the kindness of one to the other, but the mentally ill adult or the psychotic child has needs much too difficult and complex to be met adequately by just anybody. Yet, in a sense, these are the people that need the Church most. What is required is more than the efforts of one individual or another; only the organized resources of the Church can provide the Christian personnel and the facilities that are needed to redeem such people.

(4) *Through charities the Church affirms her belief in the redeemable nature and infinite worth of every man.* Because of a willingness to maintain agencies that serve the needs of all men regardless of creed, color, or social status, the Church breaks through human barriers to those who might not otherwise know "that the wideness of God's mercy is like the wideness of the sea." Whenever human barriers are transcended in helping people, the testimony is that every man is redeemable in Christ and of infinite value in the eyes of God.

(5) *Through charities the Church maintains a Christian ministry of mercy in areas that might otherwise become the monopoly of a "welfare state."* The current practice of having chaplains or other personnel on the staff or otherwise related to the program of public agencies or institutions should not lead us to abandon all social services to the State. It is not too difficult to imagine that the absence of programs of charity and social services developed and maintained by the Church might soon encourage a thorough secularization of all social services in America. Such an eventuality would be tragic indeed, especially if the Church were to fail now to enter the doors opened by public agencies and

(Continued on page 44)

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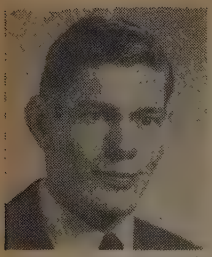

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(U. of North Dakota)
University of Denver

**Helen L. Skalet**
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# Social Service Scholarships

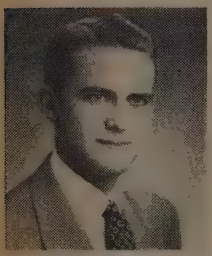
Only a few decades ago we were fighting serious diseases and epidemics with superstitions and home remedies. Sometimes they worked, more often they failed. We found that it took an application of the latest knowledge by a skilled, practiced worker to effectively combat these dread diseases. Hence scores of medical schools grew up, and doctors and physicians attained to a position of new skill and prestige in our society.

No longer need we fear the vicious epidemics of a few years ago. But there is a disease in our society much more destructive than any flu or diphtheria epidemic ever was. This is a disease of spiritual rather than physical consequence. The symptoms are moral decay and spiritual, social, and emotional maladjustment. The cure, once again, lies in the skilled application of the latest knowledge by practiced "doctors." Home remedies have not proved sufficiently effective. We need trained, Christian social workers to cure the social and psychological ills of our people.

And so the Department of Charities makes available a limited number of social service scholarships to Christian men and women who would work among their brethren, building within them spiritual, mental, social, and emotional health.

For application blanks or detailed information on the scholarship program, write the Department of Charities, 422 South Fifth St., Minneapolis 15, Minnesota

*Denotes second-year students



**Myron Medin, Jr.**
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University of Wisconsin

**L. M. Erickson***
Dell Rapids, S. D.
(Augustana College)
University of Iowa

**Eilene Baalson**
Waterville, Iowa
(Luther College)
University of Minnesota

**Lee Harm Smook**
Milwaukee, Wisconsin
(University of Wisconsin)
University of Wisconsin

**A. Kathryn Peterson***
Minneapolis, Minnesota
(St. Olaf College)
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**Ingolf C. Dahl***
Foley, Minnesota
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George Warren Brown School of SW

**Reuben Jessup**
Cloquet, Minnesota
(St. Olaf College)
University of Minnesota

**Ruth Myli**
Kensett, Iowa
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University of Denver

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LOIT LUTHERAN CHILDREN'S HOME
ox 272
mes, Iowa
The Rev. Douglas L. Jacobson, Supt.

THESDA CHILDREN'S HOME
eresford, South Dakota
Mr. Ardell Banker, Acting Supt.

MME CHILDREN'S HOME
omme Home for Boys
Wittenberg, Wisconsin
Mr. Joseph Haanstad, Supt.

MME LUTHERAN COTTAGE
942 Kilbourne Avenue
au Claire, Wisconsin
Mrs. Lavinia Anderson, Resident Head

LAKE PARK-WILD RICE CHILDREN'S HOME
Fergus Falls, Minnesota
Mr. Willard Rasmussen, Supt.

NELLIE SVEE MEMORIAL HOME
Fargo, North Dakota
Mr. Norman Lunde, Resident Head

NORWEGIAN LUTHERAN CHILDREN'S HOME*
6000 North Canfield Avenue
Chicago, Illinois
(vacant) Executive Director

MARTIN LUTHER CHILDREN'S HOME
Stoughton, Wisconsin
Mr. J. Donald Larson, Supt.

PARKLAND CHILDREN'S HOME
Everett, Washington
Mr. E. Don Moe, Supt.

### Children's Camps

nette Holm Knutson Camp
hattan Beach, Minnesota

p Norge*
City, Rockland County, New York

### Day Nursery

LUTHERAN DAY NURSERY
1802 North Fairfield Avenue
Chicago, Illinois
Miss Gudrun Muller, Supt.

## Homes for the Aged

AASE HAUGEN HOME FOR THE AGED
Decorah, Iowa
The Rev. Virgil Hougen, Supt.

BETHANY HOME FOR THE AGED
Camrose, Alberta, Canada
Sister Marie Weiks, Supt.

BETHEL LUTHERAN HOME*
Williston, North Daktoa
The Rev. W. I. Aamoth, Supt.

BETHESDA HOME FOR THE AGED
Beresford, South Dakota
The Rev. Norman O. Nelson, Supt.

BETHESDA LUTHERAN HOME FOR THE AGED*
2833 North Nordica Avenue
Chicago, Illinois
Mr. Russell Johnson, Supt.

CLIFTON SUNSET HOME*
Clifton, Texas
Mr. Odie C. Pederson, Supt.

COEUR d'ALENE HOMES*
Coeur d'Alene, Idaho
Mr. Arthur Olson, Supt.

EAU CLAIRE LUTHERAN HOME FOR THE AGED*
Cottage at—101 Summit Ave.
Eau Claire, Wisconsin
Infirmary—Mondovi, Wisconsin
The Rev. S. M. Moe, Supt.

EGER HOME FOR THE AGED*
New Dorp, Staten Island, New York
Mrs. Anna Scheie, Head Matron

EVENTIDE LUTHERAN HOME*
1405 Seventh Street South
Moorhead, Minnesota
The Rev. C. B. Runsvold, Supt.

FOSS HOME FOR THE AGED*
13012 Greenwood Avenue
Seattle, Washington
(vacant) Superintendent

HOMME HOME FOR THE AGED
Wittenberg, Wisconsin
Mr. Ingvald Larson, Supt.

JOSEPHINE SUNSET HOME
Stanwood, Washington
The Rev. O. L. Haavik, Supt.

KNUTE NELSON-GLENWOOD MEMORIAL HOME
Alexandria, Minnesota
Mr. Lars Kildahl, Supt.

LUTHERAN MEMORIAL HOME
Twin Valley, Minnesota
The Rev. Alfred Gunderson, Supt.

LUTHERAN OLD PEOPLE'S HOME*
Madison, Minnesota
Mr. C. E. Pederson, Supt.

NORTHWOOD OLD PEOPLE'S HOME*
Northwood, North Dakota
Mr. Albert Hagen, Business Mgr.

PARKSIDE LUTHERAN HOME*
Lisbon, North Dakota
Mr. Ben Hanson, Supt.

PLEASANT VIEW LUTHER HOME*
Ottawa, Illinois
The Rev. M. A. Hall, Supt.

RED WING SEMINARY MEMORIAL HOMES
Cottages at Red Wing and Kenyon, Minnesota
The Rev. J. F. Ylvisaker, Supt.

SKAALEN SUNSET HOME
Stoughton, Wisconsin
Mr. Arthur S. Bragstad, Supt.

SOLHEIM LUTHERAN HOME*
2236 Merton Avenue
Eagle Rock, California
The Rev. S. D. Disrud, Supt.

STORY CITY OLD PEOPLE'S HOME
Story City, Iowa
The Rev. L. A. Mathre, Supt.

## Subsidized Social Work Agencies of Our Church

### California

LUTHERAN WELFARE SERVICE OF NORTHERN CALIFORNIA
3171 22 Street
San Francisco 10, California
(vacant) Executive Secretary

LUTHERAN WELFARE SERVICE OF SOUTHERN CALIFORNIA
2221 South Grand Avenue
Los Angeles 7, California
The Rev. F. A. Smith, Executive Secretary

### Illinois

LUTHERAN CHARITIES OF CHICAGO
343 South Dearborn Street
Chicago, Illinois
The Rev. E. F. Witte, Executive Director

LUTHERAN HOME FINDING SOCIETY OF ILLINOIS
4840 Byron Street
Chicago, Illinois
Mr. R. A. Gustafson, Executive Secretary

### Iowa

LUTHERAN WELFARE SOCIETY OF IOWA
2302 University Avenue
Des Moines, Iowa
The Rev. Paul Boe, Executive Director

### Minnesota

LUTHERAN WELFARE SOCIETY OF MINNESOTA
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## The Church and Charities

(Continued from page 39)

institutions which invite and encourage the Church to make the Gospel a part of treatment and therapy in the social services. In a day when there is a tremendous need for expanding rather than curtailing our program of charities and services in so many areas, the Lord of the Church constrains us to "show mercy" in abundance.


Witness for Christ

1955 Midwinter Conference on Evangelism

January 27-30, 1955

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LET US WITNESS FOR CHRIST TOGETHER!


# He Lodges With Sinners

Harold B. Kile

THE SECOND SUNDAY AFTER EPIPHANY
January 16, 1955
Luke 19:1-10

Characteristically, those people standing about as Ch went into the house of Zacchaeus exclaimed with s righteousness, "Look—He lodges with a sinner." wittingly, they spoke a profound truth, one that g directly to the heart of the Gospel, one that has chec the procession of believers from the very beginning time to the present moment, one that stands boldly the wisdom of God for the redemption of men.

Strange, always strange, that men should be incli to think more highly of themselves than they ough think. But that's the way it is. Those words of unwitt wisdom reveal that those folks back there really belie themselves to be a little better than Zacchaeus, that t were inclined to be self-righteous, that they lacked understanding of sin, that they didn't understand grace of God or the ministry of Christ and that t surely did not realize themselves to be in need of gr and redemptive love.

Strange, always strange, that even in our day r easily make themselves the judges of other men. It nasty trait, one that speaks and reveals volumes c cerning the heart. The Pharisee in the temple, the Ph sees on the Sabbath day, the scribe and the priest al the Jericho road—these and countless others of yes day and today combine to indicate that the tendency self-righteousness is far from rare, far from dead

Zacchaeus was not a perfect man—far from that. was a renegade Jew, a tax collector, an outcast in a sense from the Jewish community. But he was a n a soul, one to whom Christ came, to seek and to s We can thank God that He lodges with sinners. Fo Christ lodged not with sinners, we would be the m to be pitied.

It was to lodge with sinners that He came. The f point of His ministry was sin—to pierce it, to conc it, to offer help and healing, to forgive and bless, to tain and save the lost souls of men. Thus in the Ep any texts we find Him revealing His glory and redemptive purpose. We find Him, and as we do ought to thank God because He lodges with sinn even with you and me.

His concern was with the souls of men. He did condemn Zacchaeus nor Nicodemus, nor yet the wo taken in adultery. He does not condemn the world, He saves the world. Our concern should be the san not to judge, to criticize, to find fault, to hold ourse up as models of perfection; not to separate the f but by the grace of God to minister to the flock an love as we have been loved.

# ortnightly Review

Fredrik A. Schiotz
President, ELC

vo very important conferences were held recently: the day-Tomorrow Conference at Saskatoon, Sask., Can-a, December 9-10; and the Lutheran Conference on bility at Detroit, Michigan, December 14-16. Both etings called together representatives from the partici-ing Churches of the National Lutheran Council. Like- Dr. Dybvig's Department of Home Missions will ort to our church papers the significant facts that were ced before us at Detroit. Therefore I shall refrain m any comment other than to record a hearty appre-tion. Detroit was evidence that the Lutheran Church studying "the signs of the times" that these may be en into account in the plowing and sowing of King-n acres.

During the years of 1938-45 I visited Canada every er year in the interests of Student Service. Now nine rs had elapsed since I had been in the great heart-d of central Canada. Except for the opportunity to trast this recent past with the present, I would have en things for granted without realizing the tremen-s strides that have been made in the last decade.

Today there is a new recognition of and delight in nationhood of Canada. This spirit spills over into life of the Church in a wholesome manner. One sed that the Lutheran Church has accepted the God-en assignment to bear its share of responsibility for unfolding life and destiny of the nation.

n our own section of the Lutheran Church—the Can- District of the ELC—there is a commitment to d's call and a forward-looking attitude that is most ouraging. For this we thank God, our leaders of the t, our educational institutions, and more particularly faculty of Luther Theological Seminary in Saska-n and President Dale of the Canada District. Any- who might read the paper presented by Pastor O. Evenson, president-elect of Camrose Lutheran lege, will understand more fully this appreciation ch I have just stated. Perhaps Editor Malmin can n find room in Lutheran Herald for a summary Pastor Evenson's paper.

few facts concerning Canada and her churches as ented at the Conference may help our people in the ted States to recognize the size of the Kingdom ortunity in the country north of the border: "In Canada is the second largest country in the world, with an area of 3,845,774 square miles, exceeded in size only by the Union of the Socialist Soviet Republic with 8,598,701.

"Looking at Canada's expansion, the rate has been very close to that of the United States in the past years. From 1946-1953 industrial production in the United States increased 49%. It jumped 45% in the smaller Canadian economy. The number of persons employed in Canada rose by 13%; in the U. S. by 12%. In that period the value of total goods and services produced rose in the U. S. by 29%; in Canada it rose by 34%.

"The increase in population from 1946 to the present has been about 23%. Canada's present population is slightly over 15 million and is still growing. It is estimated there will be twice as many Canadians by the year 2,000—some 30 million.

"Of the one million immigrants to Canada during the post-war period, 300,000 were British, 150,000 German Ethnics, 100,000 Dutch, 100,000 Italians, and the balance from the other peoples.

"Our Lutheran Church has been active in assisting a certain percentage of these people to settle in Canada. In fact, 83.3%, or 4,540 of the 5,439 total migrants brought forward through the LWF in 1953 came to Canada.

"In 1951 the population by religious denominations in Canada, according to Dominion Bureau of Statistics, stood as follows: Roman Catholics, 43.3%; The United Church of Canada, 20.5%; Church of England, 14.7%; Presbyterians, 5.6%; Baptists, 4%; Lutheran 3.2%.

"In 1946 through 1953 the Canadian Lutheran churches contributed $699,968 to Lutheran World Action. During the period April, 1946, to November 30, 1954, Canadian Lutheran World Relief collected and shipped 565,000 pounds of used clothing, blankets and layettes."

During the first twelve weeks of 1955 the Canadian Polity Committee of the four Churches presently engaged in merger negotiations will be preparing a report for the United States Joint Union Committee, indicating what direction they believe God is pointing the Lutheran Church in Canada. That His wisdom may be with this committee in abundant measure is a prayer to which I am sure we all give our hearty Amen.

# Meditations for the Family Altar

J. R. Hester

## TOWARD THE THIRD SUNDAY AFTER EPIPHANY

**The Epistle: II Corinthians 1:3-11**

**The Gospel: Mark 1:21-**

### Monday, January 17
### GOOD INSTRUCTIONS
**Read II Timothy 4:5-8**

*As for you, always be steady, endure suffering, do the work of an evangelist, fulfill your ministry.*

Paul was giving instructions to Timothy on how to carry on in the work. No, it was not easy. Faith is not an easy thing to live and to apply, day in and day out. But be steady about it, endure whatever is asked of you. Remember that you are an evangelist. Carry out your ministry.

Paul was worthy of a hearing for he was asking no more of Timothy than he himself had done. He could point to his record. "I have fought the good fight," he said.

Not all of us are evangelists and pastors, but many of us are Christian people living our lives unto Him who saved us. For all of us these are good instructions, and ones that we need to take to heart. Steadiness in faith and willingness to endure hardship because of it are straight requirements for those who would gain the crown of righteousness.

*Keep us ever faithful, O Christ, to the high calling to which we have been called.*

✣ ✣ ✣

### Tuesday, January 18
### PREACHING
**Read Matthew 3:1-11**

*In those days came John the Baptist, preaching in the wilderness of Judea.*

There would have been no awakening in Judea if John had not been sent. But because he did fulfill his ministry, God accomplished great things. People all about the region were affected by his message.

Preaching is important. God has made it so. It is the means whereby people are made to hear the Word of God. Men outside the Church often make fun of preaching, but this is never the estimate of the Word of God. In Romans Paul says, "But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?"

A consecrated pastor wants to be a good preacher. While he wants to be an able speaker, he is more interested in being a faithful divider of the Word of Truth. Two things church members can do: they can be regular hearers of the Word, and they can pray for the pastor in his preparation.

✣ ✣ ✣

### Wednesday, January 19
### CORRECTION
**Read Isaiah 40:1-8**

*"Every valley shall be lifted up, a every mountain and hill be made lo*

God alone can bring the remedy that needed by man. There are so many thi wrong with man. And when we be to count them, we soon find out that only thing to do is go all the way and mit that at the bottom of it all man i sinner in need of forgiveness and chan This is the reason for the "valleys" a the high "mountains" and the hills. M may try to trim down the high spots a the low places in his life, but it does bring the needed change.

When God is permitted to do this correction is right. God always goes the way in His work whenever He is p mitted to carry out His saving grace. Th all is made right.

Whatever man lets God do for him done well. And it is real wisdom to God to enter into your own life and f fill His purposes there. He has some lo ing work to do within you. Havi worked for you, He wishes to wo through you.

✣ ✣ ✣

### Thursday, January 20
### PEACE WITH GOD
**Read Romans 5:1-5**

*Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ.*

There is no greater possession than peace with God. Where there is a lack of it, there is all sorts of trouble. Men who counsel with people who are in trouble and are having difficulty within themselves know, if they themselves are Christians, that these lack peace with God. When this is at last gained, many of the problems melt away.

How is peace with God obtained? It cannot be bought. Nor can it be earned. It is given as a gift and comes to the individual by faith in Jesus Christ our Lord. He is our peace.

How happy are those who have been made to see this! It is an occasion of great rejoicing. For by our Lord Jesus we have an open door to the Father. Through Him we receive grace. By Him we are enabled to endure, to suffer, to have hope. By Him we are on good terms —at peace—with God.

### Friday, January 21
### CHOSEN
**Read Matthew 11:25-30**

*"All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him."*

In the main, there are two kinds of information we may have in this world: one is general information and the other is special, or specific. Christian truth is never general, it is always specific. Those who have this information have received it from a source unknown to the world, for it comes from God and is given to those who have been chosen to have it.

The Holy Spirit is not choosey in the sense that He picks some people instead of others; one class, one race, in place of the other class or race. No, when the statement "any one to whom the Son chooses to reveal him" is used, it means that those who *chose to be chosen*, are given the revelation of Truth.

It is in our power to "let God" or to "block God." The Spirit works among us leading us to choose aright.

### Saturday, January 22
### FAITHFUL
**Read Daniel 6:10-23**

*Daniel . . . went to his house . and he got down upon his knees th times a day and prayed . . . as he done previously.*

This well-known story of Daniel i study of courage and faithfulness. T words quoted above seem innocent tame. They tell about a man prayi But Daniel was praying in spite of edict not to pray. He was praying hi self into danger. This would have b enough to stop most people. But Daniel. He was faithful. Prayer was real part of his trust, his dependence God. So he prayed, even if it got h into trouble.

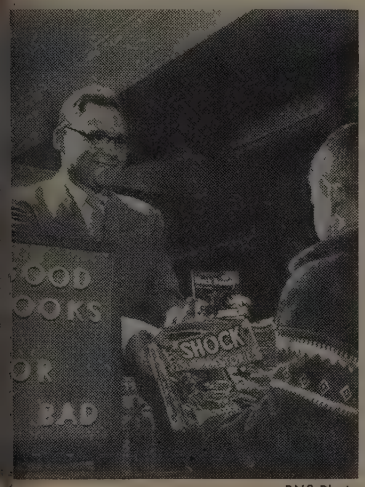
But God was faithful too, as He ways is. The trouble turned out to harmless. The lions were stopped fr doing him any harm. True, this wa miracle; and one that God chose to at this time and for the sake of Dan God has reasons for doing things at time and not at another.

*Keep us faithful to Thee, O G Amen.*

# Here and There on the Christian Front

Edited by Raymond M. Olson

## "OPERATION BOOK SWAP"




RNS Photo

many parts of the country the idea of peration Book Swap" has been catching A worthy book is given to each young- in exchange for a number of crime or ror comics. In this photo, Librarian Omar on of the Huntington, W. Va., public ary accepts a collection of the objec- able comics from a youngster as the le-in program was getting under way. In e communities there are prizes for the dren bringing in the greatest number of comic books.

## OHANNESBURG INTERRACIAL ONFERENCE HAILED

e interracial conference of church lers held in Johannesburg, South ica, in early December, broke new und in race relations and church peration. All Churches except the man Catholic, including the English- aking and Afrikaan-speaking na- African and colored, came to- ner for three days to face common blems. Of the 200 delegates 60 esented Bantu or native Africans. e conference was convened and nned by the Dutch Reformed urch, the largest denomination in th Africa, which embraces about of all Christians of European back- und.

p to the present there has been no cess for consultation or co-operation ong all these Churches. The urches of different European ori- s, British and Dutch, have been rply divided both in language and policies and have had very little contact. They also have been largely isolated from the Churches of native Africans and of colored and mixed population.

The conference was marked by frankness, with the English-speaking and Afrikaan-speaking representatives openly expressing opposing views on the controversial political issue of "apartheid." Native African pastors were just as open in calling on white Churches to help them secure justice in such matters as employment and land tenure.

The most unifying element in the discussions was the common concern for more effective missionary work among non-Christian Bantus. About half of the Bantu people are still pagan. A major missionary problem which all Churches face is the rapid spread among natives of new and bizarre separatist sects often of merely nominal Christian character. No fewer than 1,237 sects of this kind are known, and others spring up every month.

The main constructive result of the conference was the unanimous decision to create a continuation committee as a permanent agency of consultation and co-operation in such matters as the participating Churches may agree upon, with similar conferences to be held at least once in every three years.

## WORK IN HOLY LAND TO RETURN TO GERMAN SOCIETIES

German mission societies will resume activity in the Holy Land at the beginning of 1955, under an agreement with the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, which has administered this "orphaned" field since World War II. Full responsibility will be taken over for work in school and church by the German Palastina-Werk, an association of five mission groups which were active in the Holy Land before the war.

Through CYCOM, Lutherans in America have contributed nearly $700,-

## SALVATION ARMY CITES GRAHAM

RNS Photo

Evangelist Billy Graham (right) is presented with the seventh annual citation of the Salvation Army Association of New York by Walter Hoving, president of the association, at a luncheon in that city. Looking on is Commissioner Norman S. Marshall, Salvation Army territorial commander. The citation described Dr. Graham as a "minister, leader, evangelist who through his boundless spirit, unfailing faith, and absolute dedication to Christ has led untold thousands into a new and deeper understanding of God." Commissioner Marshall said the award honored a "co-worker with the Salvation Army in the field of evangelism." The award presentation was a highlight of the association's 75th annual meeting.

000 to carry on the work established by the German societies in the Holy Land, including operation of schools, orphanages, hospitals, and hospices. CYCOM has announced the policy that it will relinquish supervision of orphaned mission fields to parent societies when the latter are capable of raising one-fourth of the required budget to underwrite the work. The Palastina-Werk expects to be able to raise a 1955 contribution of 50,000 DM, about $12,000. Although this sum does not cover a full 25 per cent of the budget, CYCOM has agreed to regard the amount as fulfilling its requirement.

## EAST GERMAN CHURCHES TAKE ISSUE ON CEREMONIES

There has been little news reported on the Communist youth front in East Germany for the past few months, but tensions have been gradually increasing over Communist instruction of school children. The issue has now become full-fledged as the result of warnings by Evangelical Churches in the Soviet Zone that they will bar from confirmation all youngsters who participate in Communist-planned Youth Dedications.

The warnings, contained in pastoral letters and statements issued by several regional Churches in East Germany, came in the wake of announcements that a special committee had been formed by Soviet Zone Communists to revive ceremonies originated several decades ago by German free thinkers and similar groups as a counterpart of confirmation and communion rites.

A declaration issued by the Evangelical Church in Berlin and Brandenburg said that the Youth Dedications have always been "an affair of people who rejected the Church and its message, and there can be no doubt that the newly-planned ceremonies are to follow this tradition. We are in agreement with the adherents of Marxism-Leninism that Christian faith and Marxist ideology are irreconcilable," the statement said, "and therefore parents and children must know that the profession to the Evangelical faith is equally irreconcilable with participation in the secular Youth Dedication ceremonies."

"For this reason," the declaration stated, "the order of Life of our Church stipulates that children who participate in a rite which conflicts with confirmation (such as youth dedication, etc.) cannot be confirmed."

## WORTHY OF NOTE . . .

The Lutheran Refugee Service has welcomed its first large group of refugees to the United States under the Refugee Relief Act of 1953. A plane load of 53 migrants arrived in New York on December 15th. . . . El Pueblo, Roman Catholic daily newspaper of Buenos Aires, reported that "Catholic Religion and Morality" has been removed from the list of subjects for which credit is given toward promotion in Argentine schools. This is the third government move affecting the teaching of religion since the flare-up in Church-State relations last month. . . . More than 200 Methodist clergymen and laymen from five Southern states met in Birmingham, Alabama, and formed an organization to fight any breakdown of segregation within the Church. They adopted a resolution setting forth a specific program to follow.

## FOOTSTEPS ARE SYMBOL

RNS Ph

During a missions festival at the First Pr byterian Church of Long Beach, Califor footsteps were painted from the sanctu doors down the steps to the street to s bolize how church members can carry th faith throughout the world. Shown inspe ing the footprints are: Dr. Reuben Fi Pieters, minister of the church (left); William McCulloch, chairman of church's mission education committee. Pieters said the footsteps were meant demonstrate "how people from our chu tread the sidewalks of the world in w nessing to their faith."

## GIVE TO KOREAN CHRISTIAN RADIO

RNS Photo

Children of Yun Dong Presbyterian Church's Sunday school in Seoul make the first Kor contribution for air time to Station HLKY, the nation's first privately-operated radio stat Their contribution of 3,000 hwan (about $5.00), enough to maintain a 15-minute progr was accepted by Kim Chae Bok, the station's business manager and a Methodist e (right). Looking on is the Rev. Otto DeCamp, a Presbyterian missionary and station di tor. The station, known as the "Radio Voice of Christian Korea," is a joint project of National Christian Council of Korea and co-operating U. S. missionary groups. It will be religious programs to communist-held North Korea as well as to all of free South Korea.

# Within the E.L.C.

## RURAL WASHINGTON CHURCH DEDICATES REMODELED CHURCH

e accompanying picture is an exterior view of the lately enlarged and remodeled rural on Church near Ferndale, Wash. It was rededicated Nov. 14, 1954, by District President ss. The cost of the renovation was $29,000. Two years ago this congregation erected a w parsonage. Its present pastor is the Rev. T. S. Hoiland. The congregation became an dependent parish only five years ago.

## ERSONS

**The Rev. H. K. Narum,** pastor of e Blue Earth parish at Bricelyn, inn., is hospitalized at Miller Hospi-, St. Paul, with a heart ailment.

**The Rev. Richard L. Hansen,** pastor Immanuel Church, Muske-n, Mich., will move to his new rish, Immanuel-Wilmington in Cale-nia, Minn., on Feb. 10.

**The Rev. Ole Helland,** Savage, nt., has accepted a call to Shepherd, nt.

**The Rev. Ludolf S. Gjerde** has re-ned his pastorate at Malta, Mont.

**The Rev. Sterling R. Johnson,** youth ngelist and teacher at the Cana-n Lutheran Bible Institute, Cam-e, Alta., has accepted a call to Kalb, Ill.

**The Rev. G. O. Evenson,** former-pastor of Central Lutheran Church Edmonton, Alta., will be installed . 9 as president of Camrose Lu-ran College.

**The Rev. R. G. Borgwardt,** youth tor of Central Lutheran Church, nneapolis, Minn., has accepted a call First Lutheran Church, Sioux Falls, Dak., and will move there about the inning of Lent.

**Dr. C. S. Thorpe,** who has been ing as interim pastor at Sacred rt, Minn., is presently beginning a ilar service in First Lutheran Church, Fargo, N. Dak. The new pastor of the Sacred Heart parish is the **Rev. A. R. Sellevold,** formerly of Pierpont, S. Dak.

**T. G. Overson,** executive secretary of the ELC Board of Trustees, has lately been elected by the Board of Trustees of Lutheran Brotherhood, fraternal life insurance society, a director of that corporation to fill the unexpired term of the late Herman L. Ekern.

**The Rev. Andrew M. Hegre,** Hanley Falls, Minn., will leave for Norway soon after having been granted a two-months leave of absence by his parish, Yellow Medicine Church.

## DISTRICTS

### Eastern

**Long Island, N. Y.** A number of ELC parishes on Long Island are in the midst of campaigning for funds to be used in enlarging their plants. Grace Church at Uniondale is planning the erection of a new church building. Trinity of West Hempstead and Trinity of Valley Stream, both intend to build education units. St. John's at Plainedge is also planning an enlargement of its Sunday school facilities.

### Southern Minnesota

**Maynard, Minn.** On Dec. 19 Wang Church, parish of the Rev. O. A. Olson, honored one of its members, Thorsten I. Loe, for singing in its choir the past fifty years. A Bible was presented him.

**Litchfield, Minn.** Zion Church, parish of the Rev. B. L. Duckstad, has a new $16,000 parsonage. It was dedicated last fall by District President Reinertson. Two years ago the congregation remodeled the basement of its church at a cost of $15,000.

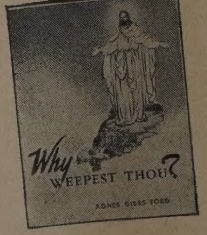
**Madison, Minn.** Lutheran Old People's Home of this city has recently received a bequest of $3,544.25 from the estate of the late Mrs. Julia M. Oppem, Dawson, Minn.

## ANNOUNCEMENTS

**Minneapolis Circuit Brotherhood** will meet Jan. 30 at 3:30 and 7:30 p.m., at Bethlehem Church, Minneapolis. Speaker at evening session: Dr. Alvin N. Rogness.

**Correction:** Author of the article, "Loving the Unlovely," in our Dec. 14 issue was not H. M. Muus, but Orwoll O. Anderson, intern for the Charities Department, who works with "boys in trouble."

**Conference on Religious Architec-**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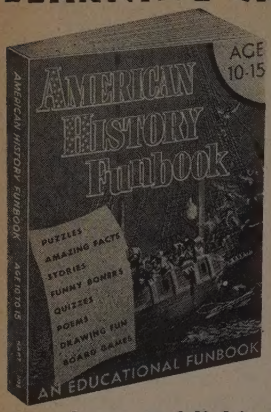


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# The Power of Love

**James D. Christensen**
Pastor of Hope Lutheran Church
Eau Claire, Wisconsin

It is amazing what the Lord can do! Some are of the opinion that the age of miracles is past. I know of a certainty that it continues, relentlessly, undiminished in power, almost in spite of us some times. I know that God works His awesome miracles in substantially the same way today, too, because I have seen Him work them. I have not seen mountains moved, hearing restored to the deaf, speech to the dumb or sight to the blind, but I have seen Him work even greater things: I have seen twisted lives become straight again, hostility begin to turn into hope and hatred turn slowly into gratitude and then into love. To paraphrase Paul, "Where 'trouble' abounds, there grace (God's loving help) abounds all the more." This truth has been graphically demonstrated to me as I have been privileged to observe the power of love at work at the Homme Lutheran Cottage.

It is amazing what the Lord can do! But it takes people to do this work. God's promise that the helpless shall not be left without helpers or the comfortless without comforters is fulfilled on earth because a few people listen to the call for help. Few persons, for that matter, have the patient love and humility which such a task demands. I have seen God work through people like that at the Cottage and I give thanks for the blessing of being so near to a place where God's power is so real.

(Reprinted from The Christian Home)